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Calcutta and London. This foreshadows what the author believes will be an increasing practice.

CHESTER LLOYD JONES.

University of Wisconsin.

Clark, John W. *Standards of Reasonableness in Local Freight Discriminations*. Pp. 155. Price, \$1.25. New York: Columbia University, 1910.

Dr. Clark states that the fundamental purpose of this book was "to gather from scientific and popular discussions alike the various ideas as to what constitutes reasonableness as between different localities in the adjustment of freight rates, and to reduce them by analysis to that definiteness which many of them so sadly lack." It was the author's hope that this might help the public to a clearer conception of what reasonableness in freight rates really is, but he states that had he "realized from the start the full nature of the problem he was approaching, it is probable he would have turned aside."

Every student of transportation will be glad that Dr. Clark did not turn aside from his attempt to analyze and explain the standards of reasonableness in freight rate discriminations. The monograph shows the author to have a thorough grasp of economic literature and to have covered the German and French as well as the English authorities dealing with the subject of the theory of freight rates. The author's final word is that "scientifically constructed distance tariffs are being tried in the United States which justify the prediction that they have here a useful future before them." The factors other than distance to be given weight in determining the reasonableness of freight rates are carefully considered by Dr. Clark, and he favors distance tariffs "flexible enough in use to allow for all the other necessary considerations." The author's general conclusions are as sound as his reasoning is clear and suggestive.

EMORY R. JOHNSON.

University of Pennsylvania.

Cole, William M. *The American Hope*. Pp. xii, 259. Price, \$1.50. New York: D. Appleton & Co., 1910.

"The fundamental ground of American hope is the prevailing idealism of American character." This first sentence of the first chapter is the key to the book. In the introduction the author disclaims any attempt to solve specific problems, but seeks rather an acceptable philosophy which underlies all the problems of American life. This he finds in the fact that even in what seems to be our gross materialisms men glory in human qualities of achievement rather than in tangible things. He denies absolutely the freedom of the will and the doctrine of moral responsibility in the orthodox sense and conditions choice upon the point of view at the moment when choice is

made. He thus lays a heavy burden upon society in the matter of the proper education for citizenship. This is the strong and optimistic argument of the book. The chapter on The Marriage Tie is visionary, but in such chapters as The Training of Powers, The Will of the Community, Economic Freedom and The Training for Life, the doctrine of social responsibility is developed in an interesting and convincing manner.

It is refreshing in the midst of so many treatises purely scientific to read one consistently philosophical. Its message is helpful.

J. P. LICHTENBERGER.

University of Pennsylvania

Dawbarn, C. Y. C. *Liberty and Progress*. Pp. xvi, 339. Price, \$3.00. New York: Longmans, Green & Co., 1909.

This book would more appropriately bear date 1859 than 1909. The author's state of mind may be inferred from his statement concerning Bentham, his chief authority, "As the father of modern thought and liberty, it seemed sacrilege to give his views in any words but his own." Other references are chiefly to Professor Fawcett and General Walker. Apparently the economic world has not moved in twenty-five years.

On its theoretical side the book is an exposition of such parts of classical English economics as interest Mr. Dawbarn. The wage fund he wisely throws overboard. The theory of rent he dismisses in a page, because land rent forsooth is of small and lessening importance in English life. But the classical doctrines of capital and population are uncompromisingly set forth. The rich owe their wealth solely to thrift, and aside from the slight enjoyment they get out of it, most of its benefits go to the poor, who have either themselves or their parents to blame for their poverty. Let them but save their three pence a day beer money, and in three generations they will have £20,000. As regards the poor, Mr. Dawbarn is a thoroughgoing Malthusian, and he makes Malthusianism responsible for most of their woes.

Individualism he defines as payment for services rendered, and he is of the opinion that a century of individualism has not brought us appreciably nearer the abolition of poverty. That is the fault of the poor themselves, however, and the remedy is more, not less individualism. Let society do nothing for anyone except in return for services rendered. Do not make life easier for the poor, for they will only multiply and thereby increase your difficulty. Increase the security of property, lay no new and wicked taxes, encourage the wealthy to accumulate as much capital as possible, in order that competition may bring down the rate of interest. Such is Mr. Dawbarn's recipe for social improvement. Perhaps liberty and progress lie in that direction, but one may be pardoned some doubts. Be that as it may, the book presents a clear-cut ultra-individualistic point of view, and the author does not shrink from the logic of his own position.

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